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at present, would be so base that he might deservedly be deemed unworthy of credit."

In a case of the same kind which lately occurred at Carlow, it appeared that all Roman Catholics do not think as Mr. Keogh does. In that case it was stated, that two Roman Catholic bishops had lately taken their oaths on the very book thus refused by the witness, and that these bishops made no objection at all to it; and the barrister, himself a Roman Catholic, stated that he had carefully compared the two Bibles, and that he saw no reason at all why Roman Catholics should object to be sworn on the Protestant Bible.

For ourselves, we have no wish at all that Roman Catholics should be forced to swear on the Protestant Bible. Notwithstanding the serious errors we have shown in the Douay Bible, we still count it to be the Word of God, although perverted in some places, and dishonoured by the addition of what is not the Word of God. As friends of civil and religious liberty, we are quite willing that Roman Catholics should be allowed to swear on their own Bible, just as Jews are allowed to swear on the Old Testament.

But we think that, on so solemn and important a question, those who come forward, as Mr. Keogh has done, to say, in public court, that it is a base act to swear on the Protestant Bible, may fairly be asked to give the proof of what they say. And if they be Christian men, who have a care for the souls and consciences of others, as well as for their own, we think they ought to be ready and willing to come forward and give the reasons of what they say. We, therefore, invite Mr. Keogh, in a kind and friendly spirit, to come forward and discuss in our pages the respective merits of the Douay and Protestant Bibles. We will send him a copy of this number, and of all the numbers in which our articles on the two Bibles have appeared, and we invite him to come forward and correct anything in what we have said, which he may think that he is able to correct. He may rest assured that he will meet with perfect courtesy and fairness from us, and we trust he will come forward in a manly and straightforward way, and state his objections to the Protestant Bible.

THE CHURCH VISIBLE AND INVISIBLE.

We have been asked our meaning, in speaking of the "Visible Church of Christ," as we did in our last number; is there a visible Church of Christ and also an invisible Church? Has Christ two Churches?

We know of but one Church—the Church of Christ. But though we see that Church, in a manner, in the midst of this world, we see her not as God sees. When we try to think and to believe of that Church as she is in herself, as she appears to his all-seeing eye, we are forced to call the Church *invisible*, because we cannot see her as he sees. But he has provided means by which we may see her so as is fitting now for mortal eyes, for those who are to walk by faith, and not by sight; and in respect of these means of seeing her, we call her the visible Church of Christ.

We cannot give up this two-fold way of speaking of the one Church of Christ, because we know the truth of that saying of Hooker's—"For lack of diligent observing the difference, first between the Church of God mystical (that is, *invisible*), and *visible*; then between the *visible*, sound, and corrupted—sometimes more, sometimes less—the oversights are neither few nor light that have been committed."—Book iii., ch. 1.

The Church of Christ is *one*, from his first coming to his coming again. Those now with Christ, those still on earth, and those who are yet to be born, are one Church to him. But our present question is about that part now on earth. Who constitute the Church of Christ on earth, as seen by him, who seeth all things as they truly are?

First, mark the description of that Church, as given by his Spirit. We have a reason for choosing the following passages:—"Thou art all fair, O my love, and there is not a spot in thee" (Canticle, or Song of Solomon, iv. 7); "My spouse is a garden enclosed, a spring shut up, a fountain sealed; thy plants are a paradise of pomegranates" (verses 12 and 13); "Christ also loved the Church, and delivered himself up for it; that he might sanctify it, cleansing it by the laver of water in the word of life, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish."—Ephs. v. 25, 26, 27. These passages are selected for this purpose, not by us, but by St. Augustine.

The question is, of whom is *this* Church really and truly composed? and we turn to St. Augustine for the answer, and he answers thus:—"That number of the just, who are called, according to his purpose, of whom it is said 'The Lord knoweth them that are his; THAT is the garden enclosed, the fountain sealed, the well of living water, the paradise with the fruit of pomegranates.'—Contr. Don. lib. 5, c. 27. And, again, 'neither do they belong to the Church who appear to be within, and live contrary to Christ—that is, do contrary to the commands of Christ; nor are they to be judged to belong at all to that Church which he cleansed by the laver of water in the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing.'—Lib. 4, c. 1.

* This was one of the best fruits growing in that country.

It is evident that this must be so. Wicked Popes, wicked bishops, wicked priests, wicked laymen, are spots in the Church. Of these St. Jude says—"These are spots in your feasts of charity, when they feast with you."—Ep. verse 12. They can be no part of that Church which has no spot, or wrinkle, or any such thing. This, then, is God's view of the Church; he sees it thus: to him it is without spot or wrinkle. This Church is the spouse and the body of Christ; every member of this Church has a living union with Christ and with each other. The Spirit of Christ, proceeding from him, and dwelling in them, is that bond of union. But this inward bond of union, however real in itself (and nothing is more real), is not visible to us, and, therefore, in this respect, we call Christ's Church *invisible*.

Christ might have done no more than unite a multitude of individuals to himself by his own Spirit dwelling in each; and this would have been a real Body of Christ, known to Him; but to mortal eyes it would have been *only an invisible Church*.

But Christ has also formed those who believe in him into a visible society or fellowship, bound together by visible signs, and uniting in an outward profession of his faith. This is that "fellowship of the Apostles" in which all were required to join who believed in Christ.—Acts ii. 41, 42. And Christ has furnished this visible society which he instituted, with visible institutions, with orders of ministers, appointed and commissioned by him; for, "when he ascended upon high, he led captivity captive, and gave gifts unto men. . . . He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers" (Ephes. iv. 8 and 11). Not all these gifts to all men, but some to all; for these are abiding gifts till the Body of Christ, that is, his true and living Church, shall come to perfection (verse 13).

And for this unity of the visible society or fellowship Christ prayed (St. John's Gospel, xvii. 21), in that same night in which he was betrayed, "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." His prayer included a visible unity that the unbelieving world could see, for the object was, "that the world may believe that thou hast sent me."

And St. Paul left a standing rule for preserving that outward unity, when he said, "I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." (Rom. xvi. 17.)

Thus Christ gave an outward and visible form to that mystical and invisible body, which is his Church; thus he made that Church visible to us.

Hooker has well observed of the mystical or invisible Church—"Whatever we read in Scripture concerning the endless love and the saving mercy which God sheweth towards his Church, the only proper subject thereof is this Church." He has well observed, too—"Even so on the other side, when we read of any duty which the Church of God is bound unto, the Church which this doth concern is a sensibly known company. And this visible Church in like sort is but one, continued from the first beginning of the world to the last end. . . . God hath ever had, and ever shall have, some Church visible upon earth."—Book 3, c. 1.

We should consider the Church in both respects, that we may understand alike God's promises to his Church, and our duties concerning it; and we should carefully mark this difference between the Church as she is in the sight of God, and the Church as she is visible to man. As we see her, she has spots; as God sees her, she has none. She is all fair in herself, but she may appear with much foulness to us; for Christ has not chosen to make the outward fellowship perfectly answerable to the mystical Church or Body.

Writing for our Roman Catholic brethren, we may state this more boldly in the words of St. Augustine than in our own. Speaking of the visible Church, he says—"There are also *within* enemies of God, and those whose breasts the spirit of Antichrist possesses; and yet these bear spiritual and divine offices: . . . within as well as without such are found; however, the separation of those who are within from the perfection and unity of that love not only God knows in some, but even man in some."—De Bass., lib. 4, c. 7.

The visible form which Christ has chosen to give to his Church, is thus imperfect, in seeming to enclose multitudes who are not really members of that Church which is the spouse and body of Christ. For, as St. Paul says, "If any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9.

And this outward and visible form in which the Church appears to us, is still further imperfect in this, that it does not always enclose, or appear to enclose, all those who are members of the living Body. So St. Augustine says, in speaking of that number of the elect who truly constitute the Church—"There are some of that number who as yet are living wickedly, and are lying even in heresies, or in the superstitions of the Gentiles; and yet even there the Lord knoweth them that are his; for, in that unspeakable foreknowledge of God, many who seem to be without are indeed within, and many who seem to be within are without.

* Father Paul quotes historians, saying, of certain ages, "those times produced not Popes, but monsters!"—Treatise on Eccl., Ben., p. 62.

Of all those, therefore, who, so to speak, inwardly and hideously are within, consists that garden enclosed, that fountain sealed, that well of living water." *

The comprehensive character of the invisible Church—that is, of the Spouse and body of Christ—as she appears in the sight of God, is still further shown in St. Augustine's doctrine, that even schismatics, in respect of those things in which they do not separate, do still remain in connection with the Church,† which opinion Archbishop Bramhall adopts.—Vol. ii., p. 80, 8vo.

What St. Augustine says of heretics (Ep. 162) is also well applied by Bramhall to schismatics, who says—"It is much more true of schism, that he who is involved in schism through the error of his parents or predecessors, who seeketh carefully for the truth, and is prepared in his mind to embrace it whenever he finds it, is not to be rejected as schismatic. This very bond of unity and preparation of his mind to peace, is an implicit renunciation and abjuration of his schism before God."—Vol. ii., page 391, 8vo.

That this preparation of the heart towards peace does really belong to the mystical body, is thus said by St. Augustine, speaking of the song of the angels (Luke, ch. ii., v. 14), "Glory to God in the highest, and on earth peace to men of good will," which he says would not have been sung by angels at the birth of Christ, "unless God wishes this to be understood, that they are in the unity of the body of Christ who are in the peace of Christ; but they are in the peace of Christ who are of good will."—De Bapt., lib. 4, c. 7.

In all these respects, then, while we reverence the outward and visible communion of Christ, as ordained and founded by Christ himself, and most solemnly binding on all to whom the knowledge of it is given, we see how imperfect that outward communion is, as representing the Spouse and Body of Christ, as she really is in herself, and in the sight of God. We do not therefore despise that communion; we reverence it, such as Christ appointed it to be, for we know that he would have it as a net, which catches both bad fish and good (Matt. ch. 13, v. 47 & 48). But we regard it such as he made it, not such as men pretend it to be; and we seek to impress on ourselves and others one more quotation from St. Augustine—"Certainly it is manifest that which is said, 'within and without the Church,' is to be considered in respect of the heart, not of the body" (Contra Don. lib. 5, c. 27). To living members of Christ, united to him by his spirit dwelling in our hearts and working in them, this, and nothing less, is to be truly members of the Church of Christ.

Now, we ask our Roman Catholic readers to consider sincerely if, as St. Augustine everywhere teaches, the outward and visible form of the Church, which we see with our eyes, is so far from being a perfect form of the true and living Church, which is the body and spouse of Christ; and if, as the same St. Augustine teaches, the promises of endless mercy do belong only to the living Church, what confusion and error must arise from insisting on applying all those promises to the outward and visible Church? Yet this is what Roman Catholics are constantly doing, whenever they are desirous to prove the infallibility of their Church from Scripture.

And if the Church visible be thus imperfect, by containing a vast multitude of wicked men, who have not the Spirit of Christ in their hearts, who are not really members of the Church as God sees her; and if this multitude of the wicked may be greater or less in proportion to the sound part, and may fill her ministry and orders in greater or less proportion; then the visible Church may be more or less corrupt, at different times and different places, on that account. And though the visible representation and form of the pure and spotless Church may be thus obscured to a great extent, yet, since Christ intended that evil should be allowed to mingle, more or less, in the visible Church, we cannot, on that account, deny that he has a visible Church on earth.

We earnestly invite the attention of Roman Catholics to the foregoing statement of St. Augustine's doctrine respecting the Church; and we ask them if they can pretend to say that their visible Church, as it exists at this day, is without spot, or wrinkle, or blemish, or any such thing? Are there none in it, laymen, priests, and bishops, who are "spots and blemishes?"

TALK OF THE ROAD.—No. XVII.

WELL, Pat and Jem were digging Mr. Nulty's potatoes, and it was a sorrowful sight to see, for half the potatoes, and more, were bad; and every one looked sad and sorry, and the poor fellows had hardly the heart to dig. And Pat and Jem had two ridges next each other; and they talked a little betimes.

"Well, Jem," said Pat, "it's not like praty-digging in old times, when praty-digging was pleasant; when every man seen his work just done for that year, and enough before him for the winter."

"Aye, Pat," said Jem, "and a bit of a fire at the rig's end, with the chilid roasting the pratis in the ashes; but I doubt we will never see that again."

"I wonder how it came at all, or what came on the pra-

* When it was objected to Archbishop Bramhall, that St. Augustine said, "the elect before they are converted do belong invisibly to the Church," so far from denying it, he replied—"Yea, and before they were born also."—Works, vol. i., p. 78, 8vo.

† De Bapt., lib. I., c. 8, § 10.

ties at all, at all," said Pat. "Sure there was praties long enough, and never no disease in them; I wonder how it comes at all."

"One thing's plain enough, Pat," said Jem, "it was God done it Himself, or let it be done, surely; but still I'm wondering why he let it come upon poor creatures?"

"I wonder would the Bible tell us anything about it," said Pat; "I mind now reading about famines, and the Bible allowed it was God sent them, and I'm thinking it allowed, too, it was for the wickedness of the country he sent them."

"Well, sure, that's like enough," said Jem, "and we'll have a look for that same when the work's done."

Well, they could not talk a great deal, because they were so busy; but they had a word now and again. And, when they were going home,

"I wonder," said Pat, "what Father John makes it out to be for?"

"Well, I'll tell you that," said Jem, "for a man that was in chapel on Sunday told me; he said Father John allowed it was the readers done it; for that the readers was come out of the towns of Sodom and Gomorrah, in England, that is the wickedest places at all; and that people coming out of them towns here is enough to bring down the vengeance of God upon Ireland entirely; and it was that done it all on the praties, by Father John's account; and, dead, as I heard, he said enough to make the people put the readers out of Ireland entirely, and out of the world too, if they only believed the half what Father John told them."

"And I wonder," said Pat, "does Father John think that Sodom and Gomorrah is in England? Don't I know them places is in the Bible, and not in England? But it's little Father John minds what he says, when he thinks the people knows nothing about it. But how did the praty disease come seven or eight years ago, when there was no readers here at all, and no one thinking about the Bible? Sure, didn't all the stir about the Bible begin after the praties got bad? and how would the readers bring it afore they came themselves?"

"Well, I'm thinking," said Jem, "Father John's reason is as bad as his cure; sure, didn't Mr. Smith get a mass said for his praties one time, and it's little the better they were of it; and didn't I go to Father John the first year myself, like the fool I was then, and didn't he give me holy water to put round the heaps for a cure, and didn't every praty in it turn bad on me? and why would his reason be better than his cure?"

"Aye, and don't I mind the second year," said Pat, "when all the country was going to the Blessed Priest^{*} up in Tullybricken, that was put out of his parish by the bishop for bad living, for blessed salt to put on their praties at setting time (and the nice little living he made for himself out of the poor creatures with his blessed salt), and didn't they all turn out one worse nor another? and after that it's little I mind what the priests say about the praty rot. Sure, it's plain enough that the Lord doesn't let on to them what he's going to do, and why would we look to them for the reason of it?"

"Well, Pat," said Jem, "I'm thinking if any reason is to be got for it all, it's in the Bible we will get it. And, sure, don't we know that nothing but God's own Word can tell beforehand what He is going to do, or the reason of anything that it pleases him to do? and them that doesn't stick to his Word, nor doesn't want the people to see it, sure, it's not them we ought to look to to know what He does, or what He means."

Well, as they were walking along, they fell in with the Rev. Mr. Owens; and when they had bid the time of day, Mr. Owens asked what they were doing; and they said, digging Mr. Nulty's potatoes; so Mr. Owens asked, how the potatoes turned out; and then, says Pat,

"Why, your reverence, the praties are bad entirely under every clod you turn up."

"Aye," said Mr. Owens, "did you never read anything like that in the Bible?"

"No, your reverence," said Jem, "but we were just wondering would it be there."

So Mr. Owens took out his Bible, and read, "Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God: the seed is rotten under their clods?"—Joel i. 16, 17.

"And, your reverence," said Jem, "will you tell us why God does the like at all, for sure it be to be Him that does it?"

"That's true, certainly," said Mr. Owens; "for the Scripture says, 'The Lord hath called for a famine, and it shall come on the land seven years.'"[†]—2 Kings viii. 1.

"And does the Bible tell us anything about the reason of it, your reverence?" said Jem.

"Surely it does," says Mr. Owens; "listen to this;" so Mr. Owens read, "Shall there be evil in a city and the Lord hath not done it?"[‡] Surely the Lord will do nothing

but He revealeth His secret unto His servants the prophets."—Amos iii. 6, 7.

"Well, your reverence," said Pat, "that's just it, we want to know the secret of it. Is it for the wickedness of the people that God does it all?"

"That is the reason that God's Word gives," said Mr. Owens; "listen to this—'Alas, for all the evil abominations of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence; then shall ye know that I am the Lord.'"—Ezekiel vi. 11, 13.

"And what sort of sins is it for? your reverence," said Pat.

"For all sins, and for all turning away from God," said Mr. Owens; "but there are some sins that are specially marked. In the next chapter we read—'Make a chain, for the land is full of bloody crimes' (ch. vii. 23); and in ch. xxxiii. 25—'Ye shed blood, and shall ye possess the land?'

"Well," said Pat, "if it wasn't on the road, forment that very field that Mr. Browne, the agent, was shot about land, and the people all working in that very field, and looking on, and not one of them would tell which way the men went that did it!"

"Yes," said Mr. Owens, "the people were banded together them to shed innocent blood for the possession of the land, and God has scattered them off the land since. That is a sin that cries to God against a land; and so does forgetting God, and turning away from the knowledge of his holy word and will."

"And does your reverence think it was all for the sins of the Catholics?" said Jem.

"Indeed, I do not, Jem," said Mr. Owens; "we have all had our sins and our forgetfulness of God and of His word, and His dealings are meant for us all."

"But, your reverence," said Pat, "there's one thing that puzzles me still. When God sent the curse on the praties didn't he hurt them that loved and served him, as well as them that turned away from him? and wouldn't that be enough to make them turn away from him too? sure your reverence's praties were as bad as Father John's, every bit," said Pat, scratching his head.

"We never understand any of God's dealings rightly," said Mr. Owens; "until we learn to understand his love and goodness first. 'He doth not willingly afflict or grieve the children of men.'—(Lamentations iii. 33.) The Prophet Joel, who spoke of the seed being rotten under the clods has showed us that, even to the wicked, God's vengeance is sent in mercy; just listen to this—'Therefore, also, now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your hearts and not your garments, and turn unto the Lord your God; for He is gracious and merciful, slow to anger, and of great kindness, and repenteth Him of the evil.'—(Joel ii. 12, 13.) Did you ever read our Saviour's parable of the Prodigal Son, in St. Luke's Gospel?" said Mr. Owens, turning to Pat.

"I did, your reverence," said Pat.

"And what brought him back to his father?" said Mr. Owens.

"It was the famine, your reverence, I mind that well," said Pat. (See St. Luke's Gospel, xv. 14, &c.)

"And there has been a worse famine in Ireland than any we have been talking about," said Mr. Owens; "a famine that makes souls poor; 'not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.'—(Amos viii. 11.) And, don't you see, Pat, that since God sent the disease on the potatoes, He is bringing the people to seek for the Word of God; isn't that using the potato famine to drive out a worse famine?"

"That's truth, your reverence," said Jem.

"And don't you be afraid," said Mr. Owens, turning to Pat again, "that those that knew and served God will turn away because he sends them trials; if God means judgment in mercy to them that forget Him, much more to them that know Him; 'whom the Lord loveth He chasteneth,' and He tells them that to comfort them.—(Hebrews xii. 6.) And then they can say with St. Paul, 'who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or FAMINE, or nakedness, or peril, or sword? . . . In all these things, we are more than conquerors through Him that loved us.'

So then they were come to where Mr. Owens must leave them to go his way, and he was bidding them good night kindly; and Pat stopped him for a minute, saying—

"One thing more," your reverence, "is Sodom and Gomorrah in England, for Father John allows it is?"

So Mr. Owens said, "St. Peter tells us that the Sodom and Gomorrah that God destroyed by fire from heaven were meant 'for an example to those that after should live ungodly'; and so wherever there are ungodly men, there is the spiritual Sodom. But if Father John meant that wherever the Bible is read, there is Sodom and Gomorrah, you may judge for yourselves of that. But if Father John was wise, he would not talk so much of Sodom and Gomorrah being in England, for fear we should show him, out of the Douay Bible, that Babylon is in Rome."^{*}

So Mr. Owens bid them good night again, and the boys went home for that night, talking by the road of Mr. Owens and Father John.

* Our readers may have observed that, in Ireland, a blessed priest—that is, a priest who pretends to the power of working miracles—is almost always one who has been put out of his parish for immoral conduct; perhaps because he has no other way of living, and such a one has no scruple at living by lies. But these blessed priests are much fewer in the country than they used to be; perhaps because the people are getting more sense.

[†] Which the Lord hath done?" (Douay Bible). The meaning is that all judgment is from God. The note on this verse in the Douay Bible is a good one: "He speaks of the evil of punishments of war, famine, pestilence, desolation, &c., but not of the evil of sin, of which God is not the author."

TO CORRESPONDENTS.

We request our correspondent B. H. to give us his address, as, before inserting his communication, we wish for some further information respecting it.

The letter from Passage East, on Infidelity, we regret to say, reached us too late for our present number, but will, with some other communications which we are obliged to omit from want of room, appear in our next.

All letters to be addressed to the Editor, 9, Upper Sackville-st.

No anonymous letter can be attended to. Whatever is sent for insertion must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee for his good faith.

We would request our valued correspondents, both Roman Catholics and Protestants, to limit the length of their communications, and not to discuss a variety of distinct topics in one letter.

Contributors of £1 per annum will be furnished with six copies, any of which will be forwarded, as directed, to nominees of the subscriber. Any one receiving any number of the journal which has not been paid for or ordered by himself, will not be charged for it, and may assume that it has been paid for by a subscriber.

If any of our friends could favour us with a copy or copies of the CATHOLIC LAYMAN, Nos. 2, 8, or 11, to complete sets, we should be greatly obliged.

The Catholic Layman.

DUBLIN, OCTOBER, 1853.

THE unexampled success of our attempt to establish in this country a periodical devoted to the investigation of religious truth, in a candid and Christian spirit, has, from time to time, roused among the opponents of free inquiry, lay and clerical, an amount of irritation, which our English neighbours may find it difficult to understand; but which we, who have a better opportunity of studying the various phases of Irish character, are able to appreciate without difficulty.

The era, indeed, has passed away when men of excitable and, perhaps, ferocious habits, among the higher classes of society in Ireland, were ever ready to avenge a slight or an insult, real or imaginary, by an appeal to the sword or the pistol; and when such weapons were generally kept at inns, for the accommodation of gentlemen travellers, who might think proper to order "pistols for two, and breakfast for one," meaning, of course, the survivor after the morning's amusement; and when it was no unusual thing for two opposite counsel to fall out in court in discussing a legal point, and retire into a neighbouring field to settle it with pistols, and then return as if nothing had happened, to resume their business in a more peaceable manner, finding the bench, jury, and spectators (who well understood the cause of their absence) quietly waiting to hear which of them was killed. The days, indeed, have happily passed away when five practising barristers might have been daily seen in the Hall of the Four Courts, each of whom had "killed his man." But we were scarcely sanguine enough to suppose, as our wiser and sober-minded English friends might be disposed to do, that with the age of the "Fighting Fitzgeralds" and "Bully Egans," the lowest order of Irish minds had ceased to be excitable, or that the age of calm reasoning and dispassionate fair play, should at once have universally succeeded to that of passionate ferocity, and lawless barbarism.

The progress of education in Ireland has, indeed, wrought wonders within our own experience, but for which the success of such a paper as ours would, we well know, have been impossible; and we cannot but feel a hope for our beloved country, when we peruse not only the able and temperate letters of respected Roman Catholic correspondents, published in our pages,

^{*} If the reader will look at the preface to St. Peter's 1st Epistle in the Douay Bible, he will read this: "He wrote it at Rome, which figuratively he calls Babylon;" alluding to ch. v. 13.